G. Faithorne sculp.

Charles the 2d: by the Grace of God King of great Brittaine, France, & Ireland Defender of ye faith. &c.

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LETTERS,

EVIDENCING THE

KINGS

STEDFASTNESS

IN THE

Proteſtant Religion:

SENT

From the Princeſs of *Turenne*, and the Miniſters of *Charenton*, to ſome Perſons of Quality in LONDON.

LONDON,

Printed by *Thomas Newcomb* for *Gabriel Bedell*, and *Thomas Collins*, and are to be ſold at their Shop at the Middle Temple gate in *Fleetſtreet*. 1660.

To the READER.

SUch hath been the unwearied malice of the enemies of our peace, that when by open force they could no longer rationally hope to hinder a ſettlement on the ſure foundations of Righteouſneſs and Juſtice, They have made lies their refuge; and laboured to poiſon the affections of the good people of *England*, whoſe eyes the Lord hath now opened to ſee what is moſt conducing to their peace. For though it hath pleaſed God by a ſeries of wonderful and gratious providences to break the ſeveral yokes of Tyrannie under which the Nation groan'd; though by the courage and wiſdom of the Noble Lord General *Monck*, the fears of good men are ſecured from any further violences, and their hopes raiſed to enjoy their antient liberties by free Parliaments, yet thoſe Fanatique ſpirits ceaſe not to undermine our hopes, and to endeavour to involve us into new confuſions: It is a laſting ſettlement which they fear, and therefore they bend their malice againſt *Him* whom the body of the People look upon as the Corner-ſtone (under God) of that ſettlement. His Wiſdom, His Moderation, and His other eminent Vertues are ſo univerſally known at home and abroad, they are ſo improved in the ſchool of affliction, which hath procured him ſo many eye-witneſſes of thoſe graces, even perſons of the greateſt quality beyond Sea

(who otherwiſe ſhould only have known them by fame.) That his enemies had no hope to prevail by leſſening him as to thoſe endowments. But having driven him from the places where the reformed Religion is openly profeſt, they have baſely ſlandered him of late, as if he had left the Profeſsion of that Faith of which he was born to be the Defender. This hath engaged many very conſiderable perſons beyond the Sea to bear witneſs to the Truth, and to vindicate ſo clear and unqueſtionable an innocence from that falſe and baſe calumnie. Divers Letters have been written, four are here preſented to publick view: The firſt is from the Princeſs of *Turenne*, Wife to one of the greateſt Captains that *Europe* hath ſeen in this Age, who for the eminent ſervices done to the Crown of *France*, is of late juſtly advanced to be Marſhal-General of that kingdom, and continues conſtant in the reformed Religion. The Letter it ſelf ſpeaks ſufficiently both the Wiſdom and Piety of that Princeſs, ſhe is the Grandchild of the famous Duke and Marſhall *de la Force*, whoſe Family hath always continued zealouſly Proteſtants, and her teſtimonie is above exception, for ſhe ſpeaks from her own particular knowledge. The Original is in the hands of a Noble Lady her Couſin Germane here in *London*, to whom it was written, and hath been ſeen by many.

The other Letters are from three Miniſters of the reformed Church at *Charenton* near *Paris*, men ſo famous for their learned Writings, that their names make them ſufficiently known: all

all of them are certainly moſt impartial witneſſes, they cannot be preſumed to be byaſſed by any private intereſt, they are not born his Subjects whoſe innocencie they defend: It is only for the Truth that they ingage, and for the concerns of the reformed Religion, being deeply ſenſible how much its Honor and Safety depends on the preſent tranſactions here, which they ſo fully expreſs, that the Reader ſhall be no longer detained from the following Letters.

LETTRE

UNE LETTRE DE *S. A. MADAME* De TURENNE, A Madamoiſelle *De CASTELNAUT*, A LONDRES.

SI vous n'eſteé accouſtumée de long temps, ma chere Couſine, à ſupporter & à pardonner ma pareſſe, je ſerois en peine du jugement que vous faites de mon ſilence, & de ce que j'ay tant differe à repondre a la derniere lettre que j'ay receve de vous, Mais ſi voſtre facilite me met à couvert des reproches que vous auries droit de me faire, elle ne me garentit pas de ceux que je me dois faire a moy meſme lors que je neglige de vous donner les

A LETTER from the *PRINCESS of TURENNE* To a Noble Lady her Couſin German, Madam de *Caſtelnaut*; at LONDON

My Dear Couſin,

IF you had not been for a long time accuſtomed to bear with, and to pardon my lazineſs, I ſhould be in pain for the judgment you might make of my ſilence, and that I have delayed ſo long to anſwer the laſt Letter I received from you: But if your goodneſs protects me from the reproaches which you have reaſon to charge me with, it does not ſecure me from thoſe which I ought to lay to my own charge, when I neglect to give you ſuch teſti-

les marques qui ſont en ma puiſſance, de la tendreſſe que jay pour vous; Il eſt vray que j'aurois plus d'empreſſement à vous en donner des prevues eſſentielles & utiles que je n'en ay a vous en faire voir ces foibles aſſeurances: & je vous aſſure, ma chere Couſine, que les occaſions m'en ſeront touſiours fort cheres, & que je les embraſſeray de bon cœur toutes les fois que je le pourray, Jay pourtant à vous faire une plainte de vous meſme, que vous m'avéz encore eſcrit avec ceremonie, & que vous n'avéz pas voulu ſuiure cette métode icy qui eſt beaucoup plus libre & plus commode, & ſans mentir c'eſt ce qui à encore un peu aydé a ma pareſſe car je ſuis ſi diſcoutumeé d'eſcrire en forme & ſur tout aux gens que j'ayme cordialement, qui je ne

teſtimonies as I am able of the tenderneſs I have for you. It is true that I ſhall be more earneſt to give you real and uſeful proofs of it, then I am to let you ſee theſe weak aſſurances; and you may be confident, my dear Couſin, that I ſhall ever cheriſh ſuch opportunities, and embrace them with all my heart as often as I am able. Yet I muſt complain of you to your ſelf, becauſe you have again written to me with ceremonie, and did not follow this method which is more frank and more convenient; and truly this was the thing which did contribute to my laſineſs; for I am ſo unacquainted with formall writing, eſpecially to thoſe I love ſo heartily, that I know not how to ſet my ſelf to it, and I was afraid that it would be too uncivil to uſe ſuch freedome after all

ne ſcay comẽt m'y prendre et je craignois qu'il y ait trop d' incivilité apres tous les complimẽts qui vous me faites d'en uſer avec tant de liberté. En fin pourtant jay creu Madamoiſelle ma chere Couſine, que cela ne ſeroit pas capable de vous faire ſubſonner que je manquaſſe à joindre a l'affection qui j'ay pour vous, tous les ſentemens d' honneur & de conſideration qui vous ſont deu, & à quoy je ſuis plus particulierement obligeé qu'une autre et par la proximité & par quantité d'autres raiſons. Etſi pourquoy je me ſuis fermee a continuer den uſer de cette ſorte dans la reſolution de vous vainere & de vous obliger d'én faire de meſme autrement javoue que je prendrois ce refus pour un certein compliment qui marqueroit plus de civilite que d'amitie, & pour une eſpece de renoncement au commerce je veux

all thoſe complements you gave me; Yet at laſt, Madam my dear Couſin, I thought this ſhould not make you ſuſpect that I could fail to join to that affection I have for you, all thoſe reſentments of honour and reſpect which are due to you, and to which I am more particularly obleiged then another, both by nearneſs in bloud, and by many other reaſons: therefore I am fixed to continue in this way in the reſolution to overcome you, and to oblige you to do ſo too; otherwiſe, I do declare, that I ſhall take a refuſall for ſuch a complement as witneſſes more civility then friendſhip, and for a kind of renouncing of this commerce. I will therefore, Dear Couſin, expect a very kinde Letter with little Ceremonie, ſuch a one I doe deſire, and that you would receive this with the ſame affection wherewith I do write

veux donc atendre de vous chere Couſine, une Lettre fort tendre & peu ceremonieuſe & je vous les demande de cette ſorte & de recevoir celle cy de la meſme affection qu'elle vous eſt écrite. Il me tarde fort que nous ayons la ſatisfaction de vous revoir en ce pays cy, vous au és bien veu desja des revolutions en celuy ou vous eſtes, & quelque deſir que jaye de voſtre retour, j'avoue que je ſouhaite de tout mon cœur que vous y puiſsiés encore voir celle que l'eſtat preſent des affaires nous donne lieu de pouvoir bien toſt eſperer, & que tous les gens de bien deſirent avec une extreme paſsion, qui eſt le retour du Roy dans ſon premier éclat & ſa premiere authorite jay touſiours ſouhaite avec grande paſsion le retabliſsement de ce Prince par diverſes conſiderations & par le deſir qu'il me ſemble que chacun

it. I long much for the ſatisfaction to ſee you again in this Countrey, you have already ſeen many revolutions in that where you are; and whatever my longing be for your return, I do avow it, That I wiſh with all my heart you may yet ſee there that change, which the preſent condition of affairs gives us reaſon to hope very ſhortly, and which all good men deſire with an extream paſsion: that is, The KINGS return into his former Luſtre and Authoritie. *I have ever wiſhed with great paſsion the re-eſtabliſhment of that Prince for divers reaſons, both for the deſire which I think every one ought to have, that things be done according to Juſtice, and for the horror of the crime committed upon the perſon of the King his father, which hath ſince drawn down ſuch terrible judgments on thoſe nations,*

and

cun doit avoir que les choſes ſe faſent dans la juſtice, & par l'horreur du crime commis ſur la perſonne du Roy ſon pere qui a depuis attiré de ſi terribles jugemens ſur ces nations, & vne ſi effroyable confuſion parmy les Egliſes que Dieu y auoit recueillies & quil y auoit fait fleurir avec tant d'eclat et de pureté, qu'on ne peut s'empeſcher de pleurer ſur leurs ruines auſsi a meremẽt qu'*Edras*, *Nehemie*, & *Daniel* ſur celles de *Ieruſalem*, juſqu'à ce quil ait pleu au Seigneur de nous ex aucer & de les retablir, j'avoue que je ne crois point que ce peche ſe puiſſe expier, ny cet interdit eſtre oſté du milieu d'eux que par le retabliſſement de leur legitime & Souerain Seigneur & en luy rendãt la puiſſance qu'il à receue de Dieu & qui depuis long temps on uſurpe ſur luy, le meſme qui nous ordonne de rendre à Dieu ce

and ſo fearful confuſions in thoſe Churches, which God had gathered there, and which he had made flouriſh with ſo much luſtre and purity, that one cannot forbear to weep over their ruine as bitterly as Ezra, Nehemiah, *and* Daniel *did over that of* Jeruſalem, *untill it may pleaſe the Lord to hear us & ſettle thẽ. I profeſs I cannot believe that that ſin can be expiat, nor the interdit removed from among them, but by the re-eſtabliſhmẽt of their lawful and Soveraign Lord, and by the rendring to him, that power which he received from God, and which for ſo long a time hath been uſurped over him. The ſame who commands to give God the things which are Gods, commands us alſo to render to Cæſar the things that are Cæſars: So that I believe that he who would content himſelf with one of theſe two duties, and*

ce qui appartient a Dieu, nous commãde auſsi de rendre a Cezar ce qui appartient a Cezar, de ſorte que je crois que celuy qui voudroit le contenter dun de ces deux devoirs, & ſeparer ainſy les choſes qui Dieu a conjointes, ne ſatisferoit a aucun, & un ſeruice ainſy es-tropié ſeroit bien moins acceptable parmi les Chriſtiens, que neſtoit une offrande mutilee parmi les Juifs. Ces conſiderations me font ſouhaiter avec grande paſsion que Dieu inſpire ces nations a faire leur devoir, mais javoue que je redouble mes vœux & mon ardeur lors qui j'oy dire que ceux qui gouvernent a preſent ne ſont plus tous ces Sectaires, mais des gens de noſtre profeſsion. Ils ont eu le malheur d'eſtre calomnies par les adverſaires comme complices de la mort de leur Souverain, & cette infame acuſation ſemble avoir

ſo ſeparate the things which God hath joined, ſhould ſatisfie neither, and that ſo lame a ſervice ſhould be leſs acceptable among Chriſtians then a lame offering was among the Jews. Theſe conſiderations make me wiſh with great paſsion that God would inſpire thoſe Nations to do their dutie; but I do avow it, that I double my prayers and my zeal when I hear that the preſent Governours are no more thoſe ſectaries, but men of our profeſsion. They have had the misfortune to be ſlandered by the adverſaries, as acceſſarie to the death of their Soveraign, and that infamous accuſation ſeems to have blackt all their brethren. Bleſſed be the God of mercie who preſents to them ſo fair an occaſion to clear themſelves, and to remove that reproach from ſo holy a profeſsion as ours is, which we have ever

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avoir noircy tous leurs freres; lové ſoit le Dieu de miſericorde qui leur preſente une ſi belle occaſion de s'en lauer & d'en oſter la reproche d'une ſi ſainte profeſſion qu' eſt la noſtre, de que nous nous ſommes tous jours vãtés qu' elle auoit cet auantage par deſſus toutes les autres d' apprendre mieux qu' aucun ce que l'ondoit aux Souverains & de ne permettre ſous aucun pretexte qu'on ſe diſpenſant du ſerment de fidelité qu' on leur auroit preſté, j'ay une telle impatience d'apprendre qu' on l'ait retablie en honneur de ce coſté la par une action ſi juſte & ſi belle, que je ne vous puis dire avec combien d'affection je le demanday a Dieu le jour du juſne que nous celebraſmes le ſemain de Paſque a *Charenton*: & combien je luy demande tous les jours, & je crois quil n'y a guere de gens qui s'affectionent à la

bragged to have this advantage above all others, in that it did teach us better then any other that which we owe to Soveraigns, and did not permit that men ſhould under any pretext whatſoever diſpenſe themſelves of the Oath of Fidelity which they have taken. I have ſo great an impatiencie to hear that they have there ſo reeſtabliſht it by ſo juſt and ſo lovely an action, that I cannot tell you with how much affection I begg'd it of God on the Faſt day which we kept at Charenton *laſt Eaſter week, and how earneſtly I do beg it every day: And I believe there be few lovers of the Peace of Jeruſalem who make not the ſame prayer; and I ſee that all thoſe of our profeſsion in this kingdom are more earneſt in this then ever: Whether it be that God inſpires this motion to pray more earneſtly in a*

Paix

time

Paix de *Jeruſalem* qui ne luy facent cette priere, & je vois tous ceux de noſtre profeſsion en ce Royaune out plus ce defir que jamais, ſoit que Dieu leur inſpire ce mouvement dans le temps qu'il veut faire ſon oeuvre de l'en prier plus inſtament, comme il ſe plaiſt ſouuent a faire rencontrer les vœux de ſes enfans avec les decrets de ſa pro vidence, ſoit que l'on ait mieux remarqué depuis quelque temps des effets de la pieté du Roy d' *Angleterre* qui fait que l'on ſintereſſe plus ſenſiblement a ce qui le touche. Pour moy j'avoue que j'en fus tres ſatisfaite quand j'eu l'honeur de luy faire la reverance la derniere fois qu'il a paſſe en ce pais, l'ayant ouy parler auce tant de tes moignages de piete j'en fus tres edifiée, Il voulut auſsi donner cette marque de ſa communion avec nos Egliſes d'aller au preſche

time when he will doe his work (as he is often pleaſed to make the prayers of his children meet with the decrees of his providence) or whether they have taken more notice of late of the effects of the Piety of the KING of England, *which makes them intereſs themſelves more ſenſibly in his concerns. For my own part I profeſs it, that I was exceedingly ſatisfied when I had the honour to pay my reſpects to him the laſt time he paſt through this Countrey, having heard him ſpeak with ſo great teſtimonies of piety, that I was extreamly edified. He was alſo pleaſed to give this mark of his communion with our Churches as to go to Sermon at* Rochell *and at* Rouen *in his paſſage; and if he had ſtayed here, we had had the honour to have ſeen him at* Charenton. *There can nothing*

preſche a la *Rochel* & a *Rouen* en paſſant, & ſil euſt ſejourné icy nons euſsions eu l'honeur de le voir à *Charenton*, il ne ſe peut rien ajouſter a la regularité qu'a ce Prince a aſsiſter tous les jours aux exercices de piete qui ſe font ches luy ſoir & matin; en fin je loue Dieu de ce que lon void ſur luy des marques de l'Election de Diu & j'eſpere qu'il ſe ſervira de luy pour retablir ce que nous avous veu autre fois auec tant de plaiſir en ſes Etats, & que ſes Sujets auront lieu de benir le Seigneur de leur auoir mis au cœur de rendre a leur Roy ſa couronne, mais auſsi belle qu'il l'eut jamais, & ſans la vouloir fleſtrir & gaſter en la luy mettant ſur la teſte. Je prie Dieu de tout mon cœur qu'il leur en face la grace, & je l'ay ſi fort au cœur qui je me laiſſe aller à vous en faire une longue lettre qui a delair

thing be added to the regularity which this Prince keeps in aſsiſting dayly at thoſe exerciſes of Piety which are kept morning and evening in his family: In a word I bleſs God becauſe the marks of God's Election are ſeen in Him: *and I hope God will uſe his ſervice for reeſtabliſhing what we have before ſeen with ſo much pleaſure in his Dominions, and that his Subjects will have cauſe to bleſs the Lord for putting it into their hearts, to render to their King His Crown, and as fair as ever he had it, and without ſpoiling or defacing it in ſetting it on his head; I pray God with all my heart that he may give them this Grace, and I do ſo lay it to heart, that I take the libertie to write you a long Letter of it, which looks like a little volume. But it is, dear Couſin, becauſe I beleeve that as you are on*

the

lair d'un petit volume, mais ceſt qui je crois, chere couſine, que comme vous eſtes ſur les lieux, il eſt du devoir de contribuer tous jours autant que l'on peut a donner cette penſée a ceux qui ne l'auroient pas, & que chacun doit avoir l'ambition dapporter ſa petite pierre a cet excellent ouvrage. Comme je ſouhaite fort que ceux a qui je m'intereſſe s'employẽt aux choſes bonnes je ſerois rauye que Madame voſtre belle ſoeur & vous peuſsiés contribuer quelque choſe a cecy, obliges moy je vous ſupplie de l'aſſeurer de mon ſervice tres humble & de me croire tout a vous

Ce mardy
6. Avril
1660.

Ox. Caumont.

the place, it is a point of duty to contribute always what one can to infuſe theſe thoughts in ſuch as have them not, and that every one ought to be ambitious to bring their little ſtone toward that excellent work. As I do deſire very much that thoſe in whom I am concerned may employ themſelves toward what is excellent, I ſhall be very glad that my Lady your Siſter in Law, and you might contribute ſomwhat to this; Obliege me by aſſuring her of my moſt humble ſervice, and by beleeving me altogether

Yours

Tueſday 6.
of April
New ſtile
1660.

Ox Caumont

UNE

LETTRE

De Monſieur DAILLE a Monſieur LE ROY.

Monſieur,

UN de mes a mis m'ayant prie depuis peu de luy faire venir un exemplaire de la grand Bible de *Londres*, je me ſuis ſouvenu que vous nous offrites l'hyver paſſé, a Monſieur *Duret* et a moy, de nous en faire avoir une pour cinquante eſcus; de ſorte que j'ay creu que je ne pouvois mieux m'adreſſer qu'à vous, dans cette rencontre, afin de ſervir mon amy, & jéſpere que vous ne me refuſerés pas la grace que je vous demande de me faire ſcavoir, ſi vous eſtes encore en pouvoir de nous tenir promeſſe & de m'envoyer ce liure au pris que

A

LETTER

Of Monſieur DAILLE to Monſieur LE ROY.

SIR,

ONe of my Friends having deſired me a little while ſince, to ſend him a Copy of the great Bible Printed at London, *I remembred, that the laſt Winter you propoſed to ſend one to Monſieur* Duret, *& my ſelf, for fifty Crowns; ſo that I believed, that in this occaſion I could not make an Addreſs to any with more conveniency then to you, that my friend might be provided; and I hope you will grant me the favor which I requeſt of you, to inform me, Whether you can at preſent perform your promiſe, and ſend me this Book for the price which you*

C for-

que vous nous ávés dit : Au reſte je ne puis m'empeſcher de me rejouir icy avec vous des heureuſes nouvelles qui nous vienent du lieu où vous eſtes, & qui nous aprenent que les deſirs de tous les peuples y ſemblent rapeller, d'une commune voix, leur Roy naturel & legitime. Outre que la generoſité & l'équité meſme nous obligent à ſouhaiter que ce Prince rentre dans ſon Royaume & dans ſon Patrimoine, dont il a eſté injuſtement depouillé, nous le devons encore deſirer pour l'honneur de noſtre Religion, qui nous doit eſtre plus cher que tout autre intereſt. Car lors que nos adverſaires la voulurent charger autrefois du blaſme de la mort du feu Roy d'*Angleterre*, vous ſavés que nous ſeumes fort bien nous deffendre de ce reproche, en le rejettãt tout entier

formerly expreſt. Moreover, I cannot but rejoyce with you for the happy news which is conveyed to us from the place where you are; whereby we are informed, that the Univerſal deſire of the people, ſeems with a common voice to recal their Natural and Lawful King. Beſides that generoſity and equity its ſelf obliges us to wiſh, that this Prince may return into his own Kingdom and Inheritance, of which he hath been unjuſtly deprived; we ought alſo to deſire it for the honor of our Religion, which ſhould be more dear to us, then any other intereſt : For when our Adverſaries formerly would charge the blame of the death of the late King of England *on our Religion, you know we could very well guard our ſelvs from this reproach, by caſting it intirely upon the Sectaries,*

who

entier ſur les Sectaires, qui en effect eſtoient ſeules coupables de cet horrible crime : Mais aujourd'huy nous ne ſommes plus dans les meſmes termes, puisque les choſes ont changé de face, le Sectairiſme ayant perdu ſon credit, ou du moins eſtant dechû de la puiſſance Souveraine, qui eſtoit en ſes mains, & au contraire le parti Presbyterien, qui eſt le noſtre, eſtant celuy qui gouverne preſentement en *Angleterre* : De maniere que s'il laiſſe échaper la belle occaſion que Dieu ſemble luy ouvrir, de retablir S. M. *Britanique* dans ſes Eſtats, & le faire remonter ſur le troſne de ſes Anceſtres, il eſt tout clair qu'il n'y aura plus lieu de s'excuſer ſur les Sectaires, ny de laver noſtre ſainte Religion, de cette tache, dont, par la grace de Dieu, elle s'eſt tousjours conſervée pure & nette

who indeed were onely guilty of that horrible crime. But at preſent we do not ſtand upon the ſame terms, ſince there is ſuch a change of affairs; the Sectarians having loſt their credit, or at leaſt being faln from that ſoveraign Power which they had graſpt; and on the contrary the Presbyterian party which is ours, now governing in England : *So that if they let ſlip the fair opportunity which God ſeemes to open to them for the re-eſtabliſhing of the King of Great* Britain *in his Dominion, and to re-advance him to the Throne of his Anceſtors, it is moſt apparent there will be no further ground to excuſe themſelves upon the Sectaries, nor to waſh our holy Religion from that ſpot, from which, by the Grace of God it hath always bin preſerved pure*

nette juſques à preſent : Je ſcay bien que l'on fact courir de mauvais bruits de la Religion de ce Prince, & je ne doute point qu'il n'y ait des gens à *Londres* auſsi bien qu'à *Paris*, qui taſchent de perſuader au monde, qu'il à quitté noſtre Communion pour embraſſer celle de *Rome*. Mais qui pourroit croire une choſe qui eſt ſi contraire à toute vray ſemblance ? Il ne nous paroiſt rien de cela, au contraire, nous ſcavons que quoique ce Prince ait eſte obligé par l'Eſtat de ſa condition preſente, à viure quelque fois dans des lieur où l'exercice de noſtre Religion n'eſt pas permis, neantmoins il a tousjours eu aupres de ſa perſonne, ſes Chapelains, qui ne ſont rien moins que Papiſtes, & qui par tout ont fact reglement en ſa preſence, les prieres & les autres parties du ſervice divin.

De

and clean to this preſent. I well know there are diſperſed evil rumors concerning the Religion of this Prince, and I doubt not, but there are ſome perſons at London, *as well as at* Paris, *who endeavour to perſwade the World, That he hath forſaken our Communion, to embrace that of* Rome : *But who can believe a thing that is ſo contrary to all probability? there is nothing of this appears to us : On the contrary we well know, That although this Prince hath been conſtrained by the circumſtances of his preſent condition, to reſide ſometimes in places where the Exerciſe of our Religion is not permitted, yet he hath always had his Chaplains near to him, who are nothing leſs then Papiſts, and who every where have regularly in his preſence prayed, and performed the*

other

De plus tout *Paris* & toute la terre a ſeu, la colere & la juſte indignation qu'il teſmoigna lors qu'il aprit les efforts qu'on avoit employés, quoy qu'inutilement pour faire revolter le Duc de *Gloceſter* ; & ſi d'un coſté ce jeune Prince fit alors admirer ſa Pieté & ſa Conſtance, par la firme reſiſtance qu'il opoſa dans une age ſi tendre, à une ſi violante & ſi dangereuſe perſecution, auſsi d'autre part ce qu'il ſe retira auprés du Roy ſon frere, & qu'il y chercha un aſyle à ſa Religion, eſt une marque bien certaine, que le Roy n'avoit pas quitté cette Religion, puis que ſi cela euſi eſté, le Duc de *Gloceſter* au lieu d'un Protecteur euſi trouve en luy un ennemy, & la perte de ſa conſcience où il en cherchoit la ſeureté, & où il la rencontra en effet. On objecte à cela que durant

other parts of Divine Service. Moreover, all Paris, *and all the World, hath known the anger and the juſt indignation which he expreſt, when he underſtood the endeavors which have been uſed (though ineffectively) for the Apoſtacy of the Duke of* Gloceſter: *And if this young Prince rendred his Piety and Conſtancy admirable, by that firm reſiſtance which he oppoſed in ſo tender an age, to ſuch a violent and dangerous perſecution; ſo alſo in that he retired to the King his Brother, and there ſought for a Sanctuary to his Religion, it is a very certain argument, that the King had not quitted that Religion; for if this had been true, the Duke of* Gloceſter *had found him an enemy, inſtead of a Protector, and had ſuffered the loſs of his Conſcience, where he had ſought its ſecurity.*

durant tout le temps que S. M. *Britanique* a passé à la Cour de *France*, elle ne s'est jamais trouvée dans les assemblées religieuses de ceux de nostre communion, & qu' entre autres, elle n'est pas venue une seule fois à *Charenton*, aux jours de nos exercices. Mais quoy que cela puisse peut estre sembler d'abord etrange à ceux qui n'en scavent pas la raison, neantmoins comme nous en sommes mieux informez que personne, nous pouvons luy rendre tesmoignage, que la Religion n'en a point esté cause, & qu'il n'en a este empesche que par des considerations de Politique et de Prudence, qui sont, peut estre, particulieres à nostre Eglise; et pour preuve de cela, c'est que quand le Roy d' *Angleterre* a este hors de *Paris*, il n'a point fait difficulte d'aller au presche dans

curity, & where he really found it. It is objected against this, that during the whole space of time which the King of Great Britain *past in the Court of* France, *he never came to our religious assemblies, and that amongst others, he never came to* Charenton *in the days of our worship. But although this may at first view appear strange to those who know not the reason of it; nevertheless, as we are better informed of this then any one, we can testifie that Religion was not the cause of it, and that he abstained from coming upon politick and prudential considerations, which may be peculiar to our Church: And the proof of this appears in that when the King of* England *hath been out of* Paris, *he hath willingly gone to Sermon in the Churches of our Brethren; as for instance, in*

Caen

dans les Temples de nos freres, comme par exemple à *Caën*, & en quelques autres villes. Et en *Holande* tout de meſme, il a eſte ouir diverſes fois les predications du celebre M. *Morus*, qui eſt à preſent noſtre Collegue.

Ainſy, Monſieur, il eſt plus clair que le jour, que tout ce que l'on a dit juſqu'icy de ſon changement de Religion, eſt vne pure calomnie, ſemée par l'artifice de ſes ennemis, pour le decrier dans l'eſprit de ſes Sujets, et pour aliener de luy leurs affections & leur bonne volonte, & enfin pour rompre l'effet des juſtes vœux, qu'ils forment aujourdhuy pour ſon heureux retour en *Angleterre*.

Dieu vueille les exaucer, par ſa juſtice toute puiſſante, & comme c'eſt luy qui a inſpire ces bons deſſeins dans le cœur de ſon

Caen, *and ſome other Towns; and in* Holland *alſo, he hath ſeveral times heard the Sermons of the famous Monſieur* More, *who at preſent is our Colleague.*

Thus, Sir, it is more clear then the day, That whatſoever hath been reported till this time of the change of his Religion, is a meer calumny, ſcattered by the artifice of his enemies; for to vilifie him in the judgment of his Subjects, and to alienate their affections and good will from him; and finally to render fruitleſs the juſt prayers which they make at preſent for his happy return into England.

God grant their accompliſhment by his Almighty Juſtice, and as it is he who hath inſpired theſe good deſigns into the hearts of his people, and who ſeems to diſpoſe

ſon peuple, & qui ſemble diſpoſer toutes choſes à leur accompliſſement, qu'il luy plaiſe benir la ſuite de cet ouvrage, & le fair reuſsir a ſa gloire & a celle de ſon oint, & ſur tout à l'edification de ſon Egliſe; je l'en prie de toute mon ame, & vous recomande particulierement à ſa grace, comme eſtant.

Monſieur

A PARIS 7 Avril 1660. *Votre tres humble ſerviteur,*

DAILLE.

diſpoſe all things for the effecting them. May it pleaſe him to bleſs what remains of this work, and to ſucceed it for his glory, and the honor of his Anointed; but eſpecially for the edification of his Church. For this, I pray to him with all my Soul, and recommend you particularly to his Grace, being,

SIR,

PARIS, 7 April. 1660. *Your moſt humble Servant*

DAILLE.

VIRO CELEBERRIMO,

ET

PASTORI INTEGERRIMO

Richardo Baxtero,

Raimondus Gacheus Eccleſ. Ref. Pariſ. Paſtor. S. P. D.

ACcedo ad te, vir clariſſime, & frater in Chriſto obſervantiſſime, neq; de facie, neque de famâ notus, accedo tamen confidenter, quia te optimè novi, & de tua pietate mihi planè perſuaſum eſt. Legi nempe relegi, miratus ſum docta illa volumina, parva fateor, ſi molem ſpectes, ſed Deus bone! quàm pretioſa, quàm vero Chriſtianiſmi ſucco penitùs imbuta, quibus *Britanniam* tuam beâſti, & quibus non omninò *Gallia* noſtra caruit. Quis autem vel unius paginæ ſeriâ lectione non protinus intelligat, te

RAIMOND GACHES

Paſtor of the Reformed Church of *Paris*, to the moſt Famous man and moſt Upright Paſtor,

RICHARD BAXTER,

Wiſheth all Health.

THough I am neither by face nor fame known unto you, (moſt worthy Sir, and moſt reverend brother in Chriſt) yet I addreſs my ſelf to you with confidence, becauſe I know you very well, and am fully aſſured of your Piety. I have read again and again, not without admiration, thoſe learned volumes (little indeed if we reſpect the bulk, but exceeding precious, and throughly dyed with the trueſt tinctures of Chriſtianity) wherewith you have bleſt your own Countrey, and with which France *hath not been altogether unacquainted. Who can ſeriouſly read,*

D though

te ſpiritus Dei aflatum ſenſiſſe, te infœlicibus hiſce temporibus oportunè ſuſcitatum, qui graſſantem impietatem forti pectore, armis invictis aggrediaris & compeſcas. Nihil unquam, ſanctè profiteor, nihil nec à veteribus Eccleſiæ patribus, ut vulgò vocant, nec ab ultimi ſeculi doctoribus profectum vidi, & elucubratum, quod pari ſucceſſu pietatem autoris ſpiret, ſimúlq; pietatem lectoris accendat: quæ de vita æternâ, de peccatorum converſione, de juſtificatione, (in quâ ſi nonnihil à via trita deflectas, facis tamen quantùm aſſequi potui, non ſinè ratione, non ſinè Scriptura) de Pœdobaptiſmo, de conſcientiæ tranquillitate, &c. in lucem emiſiſti, teſtantur luculentiſſimè, & quæ tua ſit eruditio, & quis tuus pietatis affectus. In talis, & tanti viri ſinum, quis animi mei ſollicitas,

though but one leaf of them, and not perceive how you felt the breathing of God's ſpirit, and were ſeaſonably raiſed up for theſe unhappy times, as one who may withſtout courage and invincible arms undertake and curb outragious ungodlineſs. I ſolemnly profeſs, I never ſaw any thing ſtudied, and come from thoſe, commonly called The Ancient Fathers of the Church, *or from the Doctors of the latter times, which doth with equal ſucceſs breath forth the Authors, and alſo kindle the Readers devotion. Thoſe things which you have already put out concerning* Everlaſting Reſt, A Call to the Unconverted, Juſtification (*in which if you leave the beaten rode a little, you do it, as far as I can underſtand, not without reaſon and Scripture*) Infant-Baptiſm, Peace of Conſcience, &c. *do witneſs moſt clearly both what your learning is, and what your love of Religion. Who*

tas,& anxias cogitationes vetet effundere, & quæ mens agitat ſuper luctuoſum Reip. veſtræ & incertum ſtatum declarare? Certè non ego ſum ἀλλοτριεπισκοπος & potiſſimùm in rerum veſtrarum conditionem adeò non detonui infenſus,ut nefas duxerim, vel de illis curioſiùs diſputare. Dicam ampliùs, de *Britannia* non potui, non bene ſperare, in eâ enim & fui, & permaneo ſententiâ, plures ſibi *Deum* in *Anglia* ſervâſſe electos, plures pietati deditos, quàm in ullo totius Chriſtianitatis regno vel olim floruerint, vel nunc comparare poſſint. *De* ſalute veſtra deſperent & fratres timidi, & hoſtes tumidi,quærant in incredulitate ſua, *Quis* dabit è *Zion* ſalutare Iſraël? Providebit Deus, non decem illìc, non mille juſti, ſed integræ piorum Myriades. Audiam ego quid loquatur *Dom.* Deus

then may forbid me to pour forth my careful and doubtfull thoughts into the boſome of ſuch and ſo great a man, and to declare what runs in my mind concerning the ſad and fickle ſtate of your Common-wealth? Truly I am no pryer into other mens matters; and eſpecially as to yours, I have been ſo far from angerly thundring [Virulent Declaiming] *againſt them, that I have thought it an unſpeakable fault to diſpute curiouſly of them. I will ſay more, I could not but hope well of* Britain, *for I was, and am ſtill of this opinion, that God hath reſerved to himſelf in* England *more Elect, and more godly men, then ever either flouriſhed of old, or can be ſhewn now in any Realm of Chriſtendome. Let both fearfull brethren and furious enemies, judge your ſafety deſperate, and ask in their unbelief, Who will*

Deus, quoniam loquetur pacem in plebem ſuam. Verùm quandoquidem ſummus ille mũdi arbiter, qui nullo mediorum interventu, poteſt & tenebras diſpellere, & lucem revocare, non vult tamen (ut plurimũ) immediatè virtutem ſuam exerere; debemus, vir reverende, ſtudia noſtra, conſilia omnia conferre ad ſalutem *Britanniæ* firmitèr ſtabiliendam. Nutabit, opinor, in perpetuum illius ſtatus, donec ad unius Imperium res tota redeat. Ut varii gentium mores, varia ingenia, ità variæ apud illos adminiſtrandæ Reip. rationes; non eadem omnibus eſt mens. Ille populus *Democratiam* elegit, non aſſuetus, non aſſuefaciendus Monarchiæ; iſte Monarchiam prætulerit, nobilitatis ſplendore captus, & plebis inſaniam exoſus. *Anglia* veſtra ab innumeris penè ſeculis Reges

give ſalvation to Iſrael *out of* Zion? *God will provide; there are not ten, not a thouſand juſt men, but entire Millions of godly men. I will hear what the Lord God will ſay, for he will ſpeak peace to his people. But becauſe the moſt high Ruler of the world (who can indeed without the intervening of means, both ſcatter the darkneſs, and call back the Light, yet neverthleſs) wills not (for the moſt part) to put forth his power immediately; we ought (Reverend Sir) to lay together our Studies, and all Counſels to eſtabliſh firmly the ſafety of* Britain: *I ſuppoſe its condition will be perpetually tottering, until the Government return into one mans hands (*Monarchy*) As the cuſtomes of Nations are various, and their diſpoſitions various, ſo their manners of Governing publick affaires are various; they*

Reges coluit, neq; aliam novi in toto urbe antiquiorem Monarchiam: Idem Sol lucet hodiernis *Britannis*, eoſdem influunt illis affectus hodiè, quos olim aëris temperies, Aſtrorum aſpectus, ſoli qualitas; Quis ſperet igitur vel Democratiam vel Ariſtocratiam facilè obtinere poſſe in eâ regione, in quâ unius imperiũ tam altas radices egit? Mutavit tamen *Anglia*, inquiet aliquis, & mutavit conſenſu, ut videbatur, unanimi regiminis formam, quis neget commodè fieri poſſe, quod jam factum eſt commodè. Duplex mihi ſuppetit reſponſio. Primò, quæram viciſſim, utrùm *Britaniæ* fœliciter prorſus evenerit illa mutatio, profectò ſi tributa, & vectigalia computentur, ea non duplicata ſolùm, ſed in immenſum ferè aucta. ſi religionis ſtatum perpendas, quæ hæreſeôn col-

they are not of the ſame mind. One people chooſes a popular Government; and neither is, nor can be accuſtomed to be ruled by one man: Another people, being taken with the ſplendor of Nobility, and hating the madneſs of the Commonalty, prefers Monarchy. Your Country of England *hath been a lover of Kings for almoſt innumerable ages; neither do I know any* Monarchy *in the world more ancient. The ſame Sun ſhines upon the preſent Engliſh men; the aſpects of the ſtars, the quality of the ſoil hath the ſame influence upon their affections now as formerly: Who then can hope that either a Democracy or Ariſtocracy, will eaſily prevail in that Countrey wherein* Monarchy *hath taken ſuch deep rooting? But* England *(may ſome man ſay) hath already changed the form of Government, and that (as it ſeem'd) with common conſent; who then can deny that may*

colluvies ! Quis Renteros, Quakeros, &c. ſub Rege noverat ? Secundò, Fœlix fuerit *Britannia*, at certè ſub unius Imperio ; quid nomen morer ? Protector fuit ille unus, non Rex, aſſentior, unus tamen, nec artis dominandi ignarus, & qui, in ſolvendis Reip. veſtræ publicis conventibus, non minorem ſe rege præſtitit; nec ab illius obitu, aut ſaltem poſt filium ejus ejectum quievit *Anglia*; continuæ viciſſitudines ; quem heri venerabamur, execramur hodiè; & cui modò fidelitatis jusjurandum dedimus, eum mox diris devovemus. Siccine ſemper fluctuabit nobiliſſima illa Inſularum Regina ? neq; ulla advolabit Alcion, quæ mare veſtrum tranquillet ? Equidem (vereor) ut pacem unquam exploratam habeatis, vel contra domeſticos tumultus, vel contra

be commodiouſly done, which hath been done commodiouſly ? I have a double anſwer hereto. Firſt, I will in like manner query, whether that change proved very happy for England *? Truely, if Taxes and Impoſts be to be counted; they are not only doubled, but increaſed beyond almoſt all meaſure. If the State of religion be to be conſidered, what a common-ſewer of Hereſies is there! Who ever heard of Ranters, Quakers, &c. under the King ? Secondly, Suppoſe* Britain *hath been happier ſince the change, yet it was under the Government of One: What matter is the name? this one was a Protector not a King, I grant; but he was one and ſuch a one, as was neither unskilfull in the art of ruling, nor behaved himſelf inferiour to a King in diſſolving Parliaments ; and from his death, or at leaſt from the caſting out of his Son,* England *never was quiet; changes were continual: whom yeſter*

tra hostium externorum molimina, donec solium Avitum recipiat tandem Ille, tot Regum Nepos, qui certè hereditario jure Regis *Britanniæ* titulum passim obtinuit, ut ut rem titulo designatam nondum possideat. Novi quæ fuerit illi conflata invidia; de illius nimirum in vera religione constantia dubitant nonnulli, sive ex animo sive simulatè, Permagni autem interest Ecclesiæ, eum qui reliquis præesse debet, pietate etiam reliquos antecellere. Non dicam, quod dici sanè potest, nostrum non esse in religionem *Principis* inquirere: qualisqunque ille fuerit, si potestatem alioqui legitimam obtineat, si jus regnandi ad illum pertinet, cætera committenda sunt divinæ providentiæ, regi verò in rebus civilibus præstandum obsequium. Pontifici Romano

yesterday we reverenced, to day we loath; whom we swore fealty to but now, him soon after we damn with curses. Shall that most noble Queen of Islands *alwayes be so tossed upon the waves? and shall no Halcyon fly thither which may calm your seas? Truely, I fear, you will never have peace ascertained either against tumults at home, or the attempts of Enemies abroad, till he, who is the Grand-son of so many Kings, at length be restored to his Grand-fathers Throne; he hath every where by right of inheritance the title of King of* Britain, *though he yet possess not the thing designed by the title. I know what* Odium *hath been cast upon him; some, whether really or counterfeitly, are dissatisfied in his constancy to the true religion; and alledge, that it concerns the Church very much, that he who is to rule others, should excell them in godliness. I will not answer (which truely*

mano lubeat, Reges è ſolio deturbare, niſi ad illius nutum res religionis componant, nobis non licet eſſe tam ſuperbis. Quæ Dei ſunt Deo, quæ Cœſaris ſunt Cœſari reddimus. Sed jam hoc totum omitto, etenim quod rei caput eſt, Princeps ille in vera religione natus, ritè inſtitutus ab ejus publica profeſsione nunquam deſtitit, nè in eis quidem locis in quibus inde aliquid detrimenti capturus videbatur, nec cœtibus noſtris ſacris *Rothomagi* & *Rugallæ* dedignatus eſt intereſſe ; Cæterùm pietatis opinionem habet apud ſuos. Nunquam (fateor) Eccleſiam noſtram præſentia ſua decoravit, dum *Lutetiæ* ſedem ſuam collocaverat, quod profectò nos malè habuit; verùm quia Presbyteranorum, quos vocant, cauſa ad nos videbatur pertinere, qui Presbyterani

truly may be ſaid) that it belongs not to us to enquire into the Princes religion ; Be he what he will, (if his power be otherwiſe lawfull, and the right of reigning belongs unto him) Obedience in civil matters muſt be performed to the King, and other matters muſt be committed unto Divine Providence. Let the Biſhop of Rome *luſt to juſtle Kings out of the Throne unleſs they order affairs of religion according to his Beck; We may not be ſo proud. We give unto God the things that are Gods, and to Cæſar the things that are Cæſars. But I paſs over all this; for (which is the thing chiefly to be conſidered) this Prince being born, and duly educated in the true Religion, never departed from the publick profeſsion of it ; no, not even in thoſe places in which he was likly to ſuffer loſs thereby ; neither did he diſdain to be preſent at our religious aſſembly at* Roan *and* Rochel ; *moreover*

rani ſumus, & quia defuncti Regis mors Presbyteranis aſcribebatur, alienum à nobis animum non potuit non habere, uſque dum rerum eventus certiorem illum fecerint, non à Fratribus noſtris, ſed ab Anabaptiſtis ut plurimùm, aut ſaltem ab Independentibus illius inaugurationi præcipua inferri impedimenta, quos etiam calamitoſum Parentis fatum promoviſſe anteà, planè perſpectum habuit. Utinam facti iſtius invidia, quâ tandiu Eccleſiæ noſtræ conflagrarunt tandem aliquando, & à nobis, & à Fratribus *Britannis* prorſus amoveatur, quod neſcio an unquâ futurum ſit, niſi rebus compoſitis Filius ſceptrum Parentis gerat, à Presbyteranorum

moreover he hath the eſtimation of godly uſe among thoſe that are about him. I confeſs he never graced our Church with his preſence while he was ſeated at Paris; *which truely grieved us: but becauſe the Caſe of thoſe called Presbyterians ſeemed to concern us who are Presbyterians; and becauſe the Kings death was aſcribed to the Preſbyterians; he could not but be ſtrange to us, untill the event of things certified him that his inſtalment was principally hindered not by our brethren, but by the Anabaptiſts for the moſt part, or at leaſt the Independents: whom alſo he certainly underſtood to have before promoted his Fathers ſad death. I wiſh the Odium of that fact, wherewith our Churches have ſo long been loaded, might now at length be removed both from*

norum manibus non violenter extortum, sed amicè ac liberaliter oblatum. Age igitur, Vir Dei, belli imminentis calamitates præverte, consilia Pacis Túque Fratrésque tui similes inite, & date *Britannis*. Aspirabit divina providentia, conatibus vestris benedicet, vobisque utetur veluti sacris instrumentis, ad fœlicitatem Patriæ vestræ restituendam. Verùm hæc satis supérque. Miraris etenim quòd te adeò familiariter compellam, quæ tamen me causa impulerit, dixi initio. Nempe tuâ Pietate, tuâ Charitate fretus; quæ omnia meliorem in partem interpretabitur. Porrò benedicat Deus studiis

us, and our English brethren: which I know not how it can ever be, unless matters may be so composed as the Sonne may bear his Fathers Scepter, not violently wrested out of the Presbyterians hands but friendly & freely proffer'd. Go on Reverend Sir; prevent the calamities of imminent warre; do you and the brethren like you embrace peaceable counsels, and give the like to your Countrymen. Divine providence will favour and bless your endeavours, and will use you as sacred instruments for restoring happiness to your Country. But enough and too much of this, for you may wonder that I speak so familiarly to you; but I mentioned in the beginning what cause moved me thereto, viz. relying on your piety and charity, which will take all in good

part

diis tuis, laboribus tuis, Ecclesiæ tuæ, & toti vestræ, imò nostræ, *Britanniæ*, quæ Flos est & Gloria Regnorum in quibus Deus purè colitur.

Lutetiæ Paris. Non. April. An. 1660.

part. Further, God bless your Studies, your labours, your Church, and all your, nay our England, which is the Flower and Glory of all the Kingdomes wherein God is truely worshiped.

Paris *Apr.* 2. 1660.

De PARIS ce 3. Auril 1660.

Monſieur & tres-honoré Frere,

IL n'eſt rien arrivé en nos jours de plus étonnant que les Revolutions d'*Angleterre*, d'*Ecoſſe*, & d'*Irlande*. Apres la mort tragique du feu Roy, l'on faiſoit eſperer l'établiſſement d'une Republique qui ſeroit la merveille & l'admiration du Monde. Mais les divers changemens qui ſont arrivés de tems en tems, & les confuſions qui ſont a craindre, font croire a pluſieurs que Dieu veut ramener les choſes a leur Principe, & mettre ces trois Couronnes unies enſemble, ſur la teſte d'un ſeul Monarque. Ce qui nous réjouït & nous conſole eſt, qu'il ſemble que pour faire ce glorieux ouvrage, Dieu ſe veuille ſervir

PARIS *April* the 3d. 1660.

S[t] My honoured Brother,

NOthing hath happened more ſtrange in our daies, then the revolutions of England, Scotland, *and* Ireland. *After the tragicall death of the late King, hopes were given that a Common-wealth might be eſtabliſhed, that ſhould become the wonder and admiration of the whole world. But the ſeverall changes that have happened ſince, from time to time, and the confuſions that are to be feared, cauſe many to believe, that God will reduce affaires to their firſt ſtate, and ſet the three Crownes united, upon the head of one Monarch. That which in this doth moſt rejoyce and comfort us:*

ſervir de ceus avec leſquels nous auons une communion plus étroite de doctrine & de diſcipline. Car nous appre-nons que ceus que l'on apelle Presbyteriens, ont aujourduy le plus de pouvoir, & que ce ſont eus qui tiénent le timon de l'Etat. Cette Illuſtre Aſſemblée qui vouloit conſerver a ſon Roy ſa vie & ſa Royauté, étoit ſans doute bien éloignée de vouloir priver ſes enfans du du droit qui leur eſt aquis par une Succeſsion continuée en leur Maiſon Royale depuis pluſieurs ſiecles. Il court icy un bruit que ce qui pourroit empeſcher le Roy d'a preſent d' eſtre rapellé a l heritage de ſes Peres eſt l'opinion que l'on a qu'il eſt Catholique Romain, & la crainte qu'avec le tems, il ne ruine la Religion qui fleurit dans les trois Royaumes. Mais Monſieur,

us: is, that it ſeems for the do ing of this glorious work, God will uſe the Service of thoſe with whom we have more ſtrict Communion in doctrine and diſcipline. For we underſtand, that ſuch as are called Presbiterians, are now poſſeſſed of the greateſt Power, and ſit at the Helme of State. That illuſtrious Aſſembly which would have preſerved to their King his life, and his Royaltie was without doubt very farre from deſigning to rob his Children of that right which is conveyed to them by a continued ſucceſsion in their Royall Familie for many ages. A report is here, that the thing which might hinder this King from being recalled to the Inheritance of his Fathers, is, the Opinion conceived by ſome, of his being turned to the Roman Catholick

Monſieur, vous ſavez que nous avons toûjours deteſté la doctrine des Papes & de leurs ſuppoſts qui enſeignent que les Princes qu'ils apellent Heretiques, ſont inhabiles a ſucceder aus Couronnes, & que s'ils ſont en poſſeſsion du Royaume, ils doivent eſtre depoſez. Outre cela, je ne ſay pas ſur quoy l'on fonde que ce Prince eſt Catholique Romain, veu qu'il n'en fait point la profeſsion, et au contraire qu'il a refuſé tous les avantages & toutes les aſsiſtances qui luy ont été ofertes a cette condition. La charité n'eſt point ſoubçonneuſe; Et ſi elle nous defend de ſoubçonner legerement des particuliers, comment pourroit elle aprouver que l'on ſoupçonne des Perſonnes ſi ſacrées. l'Experience a aſſez fait voir combien ſouvent de tels ſoupçons, & même les

Catholick Profeſsion, and the fear that in time he might ruine the Religion now flouriſhing in thoſe three Kingdoms. But Sir, you know that we have ever deteſted the doctrine of Popes and their Inſtruments, who teach that all Princes, called by them Hereticks, are incapable of ſucceſsion of Crowns, and if in poſſeſsion, to be turned out. And more then this, I ſee not any ground there is for calling this Prince a Roman Catholick, he making no profeſsion of it; but on the contrary hath rejected all the advantages and all the aides offered to him upon that condition. Charity is not jealous, and if it forbid us to ſuſpect on ſlight grounds private perſons, how can it approve jealouſies upon Perſons ſo ſacred? Experience hath taught us how little reaſon hath

les plus violens, ſont mal fondez. Nos Hiſtoires ont fait voir un exemple bien convaincant. Car la *Ligue* ne fonda jamais ſa rebellion contre le Roy *Henry* 3. que ſur ce qu'il étoit Heretique & fauteur d' Heretiques; Et par là on vouloit faire croire qu'l n'avoit nulle affection a la Religion Romaine, & que ſous main il favoriſoit la nôtre. Cependant nous n'avons point eu de plus puiſſant ennemy; et chacun ſait qu'il a vêcu & qu'il eſt mort en la Communion de *Rome*; & qu'il y a fait paroiſtre autant de zele qu'aucun de ſes Predeceſſeuss; Mais ſans paſſer la Mer, vous aves au milieu de vous un exemple ſans repartie. Car quels ſoupçons n'a on point eu de la Religion du feu Roy de la grande *Bretagne*? Cependant a l'heure que la diſsimulation n'a

hath in the end appeared, for the like, and even the greateſt apprehenſions of that kinde, our Hiſtory doth furniſh us with a convincing example. The League *never pretended other cauſe for their rebellion againſt King* Henry *the Third, but for his being an Heretick, and a maintainer of Hereticks. And thence was inferred, that he was no waies affected to the Roman, and a Favourer of our Religion. In the mean time, we never had a more potent Enemy; and to all mens knowledge he lived and dyed in the Communion of* Rome, *and therein ſhewed as much zeal as any of his Predeceſſors. But not to paſs the Seas, you have in the midſt of you an inſtance againſt all contradiction: For what jealouſies have not been raiſed againſt the Religion of*

the

n'a plus de lieu, & qu'il n'avoit plus rien a eſperer ni a craindre de la part des hommes, il a fait paroître ſon Zele a la vraye Religion; et même cette douceur & cette patience admirable avec laquelle il a ſoufert le dernier ſuplice de la main de ſes propres ſujets, a bien fait voir que l'Eſprit de Dieu regnoit en ſon cœur. Il eſt vray que je ne vous puis rien dire de mon chef de la Religion du Prince dont il s'agit, parce que pour des conſiderations politiques il ne nous a point fait l'honneur de venir en nos S^tes Aſſemblées a *Charenton*, qui eſt le ſeul lieu où nons pouvons en corps témoigner nos reſpects aus Princes étrangers de nôtre Cõmunion. Pour ce qui eſt de moy en particulier, je ſuis trop peu de choſe pour entreprendre de viſiter un ſi grand Prince; Et c'eſt auſſy

the late King of Great Britain, *and yet at the hour when there was no place for diſſembling, as being void of feares and hopes from man, he made his zeale to the true Religion appear, and even that ſweetneſs and that admirable patience with which he ſuffered death by the hands of his own Subjects, hath made it very viſible that the Spirit of God reign'd in his heart. True it is that from my ſelf, I am not able to relate any thing touching the Religion of that Prince. Becauſe for reaſons of State, we had not the honour of his preſence in our aſſemblies of* Charenton, *the only place where in a formall body wee are able to witneſs the reſpect we bear to ſtranger Princes in communion with us. And as to my ſelf, I am not conſiderable enough to*

have

auſſy la raiſon pour laquelle je n'ay point eu l'honneur de voir Mr le Duc d'*Yorc*. Mais comme j'apris il y déja quelques années, que Mr le Duc de *Glocesſter* avoit fait paroître ſa ſuffiſance a confondre les faus Docteurs qui le vouloyent ſeduire, & qu'il avoit eu aſſez de courage & de generoſité pour reſiſter à la Reyne ſa Mere et a ceux qui ce vouloyent placer en la maiſon des Jeſuites. Je creus, veu ſa grande jeuneſſe, que je me pouvois donner l'hõneur de le voir ſans que cela peut être tiré à conſequence ; & je m'aquittay d'autant plus volõtiers de ce devoir, que je ſçeus que non ſeulement il l'auroit agreable, mais qu'il le deſiroit. Je ne vous ſçaurois exprimer combien je fus ſatisfait de ce jeune Prince. Car outre la façon obligeante de laquelle il me

have made a viſite to ſo great a Prince, which was alſo the reaſon why I had not the honour to ſee the Duke of York: *But two year ſince being informd, how the Duke of* Gloceſter, *had manifeſted his ability to confound the falſe Doctors that had undertaken to ſeduce him, and that he had courage and generoſity enough to reſiſt thoſe who would have placed him in the Colledge of the Jeſuites: I thought conſidering how very young he was, that I might have the honour to give him a viſite, without apprehending any diſadvantage. And I performed it the work freely becauſe: I knew that not only he would accept it, but did alſo deſire it. I cannot expreſs how much I was ſatisfied with that young Prince. For beſides the obliging man-*

me receut, il me donna divers témoignages de ſa pieté & de ſon zele. Il me ſouvient, qu'il me dit entr'autres choſes, que le feu Roy ſon Pere, peu avant ſa mort, luy avoit recommandé ces trois choſes, De ne changer iamais de Religion, d'obeïr a ſon Frere ainé, qui ſeroit ſon Roy, comme il euſt fait aluy même ſi Dieu l'euſt conſervé au Mondé, & d'obeïr a la Reyne ſa Mere en toutes choſes, excepté en ce qui regarde la Religion. A quoy il ajoutoit, qu'en perſeverant en la Religion il s'aquitoit de ſon devoir envers Dieu, & conſervoit le repos de ſa conſcience ; mais qu'avec cela il obeiſſoit aux dernieres volontés du feu Roy ſon Pere & executoit les ordres du Roy ſon Frere, qui le rapelloit pres de ſa perſonne pour le tirer de la tentation. Ce diſcours qu'il fit de la

ner wherewith he receaved, and he gave me ſeverall proofs of his zeale and piety. I remember that among other diſcourſes, he tould me, how the late King his Father, a little before his death, had charged him with three things. Never to change his Religion, to obey his elder Brother, who was to be his King, in the ſame manner as he would have obeyed himſelf if God had ſpared his life. And to continue obedient to the Queen his Mother, in all: but what related to Religion. To which he added, that in perſevering in his Religion, he did not only do his duty towards God, and preſerve the peace of his conſcience; but alſo performe the laſt will of the King his Father, and follow the order of the King his Brother, who had

fort bonne grace, me confirma dans la creance que j'avois de la Religion du Roy defunt, & me fit voir ce que je devois croire charitablement de celle du Roy ſon Fitz. Mais outre cela, il a en ſa Maiſon & entre ſes domeſtiques des gentils-hommes de nôtre Religion & de mes anciens amis, qui m'ont aſſuré a diverſes fois de la pieté de ce Prince, & de ſa fermeté en la profeſsion qu'il fait. Il eſt vray qu'il y a des Anglois, qui ſans y penſer, luy ont fait grand tort Car ſur de faux prejugez, ils ſe ſont abſtenus de nôtre communion; E par là ils ont fait naitre des ſoupçons, comme ſi leur Roy & toute ſa Cour avoyent leur inclination au Papiſme. Mais les plus ſages n'en ont pas vſé de la ſorte. Car ſachant que la creance de nôtre Egliſe &

had ſent for him, to free him of future temptations. This diſcourſe which he delivered with a very good grace, confirmed me in the beliefe I had of the late Kings Religion, and made me ſee what I ought in charity to believe of the King his Son. But over and above there be in his family among his domeſticks, ſome gentlemen of our Religion, and my auncient friends, who at ſeverall times have given me aſſurances of the piety of this Prince, and his ſtability in the profeſsion he makes. True it is Engliſh men have unadviſedly done him great wrong; for upon falſe prejudices they have ſtayed from Communion with us, and ſo have raiſed jealouſies, as if their King and all his Court, were inclined to

& celle de l'Egliſe *Anglicane* eſt une même creance, il's n'ont fait nulle difficulté de ſe trouver en nos Aſſemblées; Et même le premier Chapelain du Roy de la grand' *Bretagne*, nomme le Docteur *Coſin*, y a ſouvent aſsiſté avec beacoup de devotion. Pour reuenir a mon diſcours Dieu met aujourduy entre les mains de Meſsieurs vos Presbyteriens, qui ont la ſouveraine direction, l'honneur & la reputation de nos Egliſes. Car ſi ſans aucune interventi-on des Puiſſances étrangeres, ils rappellent ce Prince & le font aſſeoir ſur ſon trône, ils acquierent pour eux & pour leur poſterité une gloire immortelle; Et ils ferment â jamais la bouche a ceux qui nous accuſent fauſſement d'eſtre ennemis de la Royauté; & font voir que ceſt

Popery: But the more diſcreet behave themſelves otherwiſe, for knowing that the beliefe of our Church, and that of the Church of England is the ſame they willingly came to our Churches and even Dr Coſin the King of Great Britain's Chapplain hath joyn'd with us with great devotion. To returne to my diſcourſe, God intruſts at this day your Presbyterians, the Gentlemen now in power with the honour and reputation of our Churches: For if without the intervening of any foraigne power, they recall this Prince and ſeate him in his Throne, they acquire to themſelves, and to their poſterity an immortall glory, and ſtop their mouthes for ever: who charge us falſly as enemies of Royalty, and

c'eſt a tort que l'on nous a imputé cette maxime, Point d'Eueſque, point de Roy. Pour ce qui eſt de ma perſonne, Je vous confeſſe, que comme j'ay pleuré amérement la mort ſanglante du feu Roy, auſſy ce me ſera une joye extréme de voir le rétabliſſement du Roy ſon Fils, pourveu que cela ſe puiſſe faire avec des conditions qui n'éffacent point le luſtre & l'eclat de la Majeſté Royale, & qui ſoyent a la glorie de Dieu & au bien & au repos des trois Royaumes. C'eſt dequoy je prie Dieu de bon cœur, & pour vous M^R qu'il vous conſerve & vous beniſſe de ſes plus ſaintes benedictions. J'ay creu que vous ne trouveries pas mauvais que je vous ouvre mon cœur, et que je vous découvre mes penſées

and make appear, that the Maxime, of no Biſhop no King is injuriouſly imputed to us. For my part I confeſs, that as I have deplored with bitter teares the bloody death of the late King: So ſhall it be to me an exceeding joy, to behold the reeſtabliſhment of the King his Son: if performed with circumſtances not leſſening the ſplendor of Royall Majeſty: And which may be to the glory of God, and the good and reſt of the three Kingdomes. 'Tis for this that I will offer up my hearty prayers to God: and for you Sir, that he will preſerve and bleſs you. I have perſwaded my ſelfe, that you would not take it ill that I open my heart to you, and diſcover my thoughts upon a ſub-

sées sur un sujet de si grande importance, puis que je suis.

MONSIEUR,

Votre tres humble frere & tres-affectionné Serviteur,

DRELINCOURT,
Pasteur d'Eglise de PARIS.

A Monsieur
Monsieur *Stoupe* f.M.D.S.E.
A Londres.

subject of such moment: since I am.

SIR,

Your Most humble, and Most affectionate Brother and Servant,

DRELINCOURT,
Minister of the Church of PARIS.

A Monsieur
Monsieur *Stroupe* f.M.D.S.E.
A Londres.

FINIS.